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The Reverend Clergy are requested to send to THE INTERMOUNTAIN CATHOLIC news contributions of interest to their respective parishes.

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OFFICIAL ENDORSEMENT.

Editor Intermountain Catholic:

My Dear Sir:—Replying to your favor asking my approval of The Intermountain Catholic since its establishment in this diocese, I will state that I consider the founding of a Catholic paper in Salt Lake not the least of the many blessings bestowed by Providence on the Church here during the past two years. Its birth occurred at an opportune time. Its aim to propagate Catholic truth has had, since its inception, my hearty though silent approval. I believe with our Holy Father that "a good Catholic journal is a perpetual mission in a parish," and that it will serve as a question box, at all times, for anxious inquirers. In my visitations I shall hope to find The Intermountain Catholic in the home of every Catholic family. Its mission is to expose truth, justice and morality. And all devoted priests will find it an able co-operator in their missionary work. It is my wish that all my readers and the laity entrusted to my charge should encourage your noble effort and that of the generous founder of The Intermountain Catholic. Yours sincerely,

L. SCANLAN,

Bishop of Salt Lake.

CARD FROM BISHOP SCANLAN.

I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and garb of a priest or sister, or anyone else, is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic Church without having from me permission in writing, leaving my seal and signature. Should anyone be found engaged in doing this unlawful work or collecting without such a document, he or she, as the case may be, should be regarded by all as a fraud and an impostor.

L. SCANLAN,

Bishop of Salt Lake.

Nov. 29, 1899.

After all, if Shamrock fails to lift the cup, there is Len Dillon, who trotted a mile the other day in two minutes. The Irish don't want the cup.

Premier Combes did not get

A Piccolo obligato—

His optic, we are told, but met

A disconsolate tomato.

—Chicago Tribune.

A town in Indiana called Windfall bears out its name in the notoriety it achieves through Alexander Ferguson, a County Tyrone Irishman, who has passed his one hundred and twelfth milestone and sees better now than he could fifty years ago. Long life to you, Mr. Ferguson, and the glory you give to Windfall and Tyrone.

The report comes from Washington that the secretary of the interior has approved the award of the contract for the construction of an irrigating canal connecting the Truckee and Carson rivers in Nevada. This is the first definite action taken by the department looking to actual construction under the reclamation act. Ultimately this project is expected to reclaim about 300,000 acres of arid land in Nevada and California.

A genuine feeling of regret is felt over the bad luck which Sir Thomas Lipton has had with his three Shamrocks. Two races have already been lost to him, and the third attempt, which came off Thursday, was declared off because of a dead wind. In a good wind the Reliance would have certainly shown her head to the challenger, as she did before. For the Shamrock was far behind when the race was declared off. No American would deny the entry Sir Tom once race out of the three, and nobody would grudge much should he "lift" the cup.

A Mrs. Zickler of Mullan, Ida., recently appeared before a district court of that state to commence an action for divorce. Just as her case was docketed, a younger woman presented a similar complaint. The latter was Mrs. Zickler's daughter. Here's an instance of the divorce disease running through a family like the measles. Suppose we drop academic discussions on bacilli, shake off our alarm over the discovery of typhoid germs in drinking water, and apply ourselves toward suggesting some kind of quarantine on divorce.

The front page of the Messenger, Worcester, Mass., last week bore a fine illustration of the new St. Mary's church at Spencer, Mass., the rectory and convent. To the right is the little church built in 1853. In 1859 not one Catholic lived in Spencer; today Catholics exceed all the sects. French-Canadians and Irish embrace the bulk of the Catholic population and no doubt intermarriage is frequent. Latin and Celt produce a splendid type of oak alongside the decaying beech of Anglo-Saxon Puritanism.

In Monday, the Feast of St. Bartholomew, two priests were consecrated bishops in sections of our country wide apart. Rev. C. J. O'Reilly was elevated to the hierarchy by Archbishop Christie at Portland, Ore., for the new diocese of Baker City, Ore. At New York, in St. Patrick's cathedral, Father Colton, formerly pastor of St. Stephen's church, was consecrated bishop of Buffalo, thus assuming the place made vacant by Bishop Quigley when he was elevated to the archbishopric of Chicago. Not a word regarding either event reached this city by Associated Press, nor did we find any mention in Chicago or Denver papers, usually replete with unimportant paragraphs from all over the country. Evidently the Associated Press is determined to feed the reading public

on nothing but the sensational which turns up in Rome.

It is possible that the cure of a toothache should be as truly miraculous as the instantaneous cure of caries; but to record the toothache cure in print as a "favor" for which public thanksgiving is to be returned is to afflict the good taste of the Catholic body and to invite the derision of the ungodly without any show of reason, says Ave Maria. Among the "thanksgivings" recorded in a pious periodical for July we find the following: "Cure of a severe carache; increase of salary; speedy cure of a swollen neck; cure of a weak back; relief from toothache; the finding of a good private boarding house; relief from pain in the head." In all these cases the beneficiaries do well to be grateful if they believe that these "favors" have come to them through the pious use of a sacred budge or the agency of "blessed water"; but it is morally impossible for others to share their belief, and hence we question the wisdom of the publication.

MISSIONARY LABOR IN IDAHO.

The fruit of one priest's mission is given in a private letter from a subscriber in Montpelier, Ida.:

"The Rev. Father Hendricks of Montpelier, Ida., has, up to the present time, enrolled sixty-seven non-Catholics in the true church. These converts were taken from the Lutheran, Methodist, Presbyterian, Episcopal and Mormon denominations. All are very sincere converts and their only desire is that God in his infinite mercy may bring their relatives from the darkness of false belief into the admirable light of the children of the only true ark of salvation.

"The field in which the reverend gentleman works is an extensive one. It embraces the following places: Montpelier, Bailey Creek, Lago, Soda Springs, Bench, Rancho, Lava, Dempsey, McCammon, American Falls, Garden Valley, Mountain Home, Hotspring, and other localities far away from the railroad. May God continue to bless the efforts of the missionary.

"Rev. W. S. Kress, also a member of the apostolate for Ohio, came to help Father Hendricks, and the future will declare that the seed sown by Father Kress will not have fallen upon barren soil."

WHY SOCIALISM EXPANDS.

Very few readers kept themselves posted on a war which has been going on at varying periods since 1875 between the government of The Netherlands and the country of the Achins, in the Indies, over which the Dutch lay claim to suzerainty. It is said now that the two chief rebel leaders have formally submitted to the Dutch and the war is ended. But at what sacrifice has peace been obtained? Leaving out the loss of lives—which is the ugliest asset in the European conscience—the Dutch government has expended \$200,000,000 to attain its end!

Is the game worth the candle? Do nations ever get back the cost of foreign conquest except by squeezing the life out of the conquered people and taxing to death their own at home? A few Dutch traders may benefit through a treaty between the Sultan of Achins and their own government, but what of the common people of The Netherlands who have borne the exactions of a foreign war?

Two hundred million dollars would buy for every family in The Netherlands a little spot to raise cabbage, a cow and a few chickens. We heard very little of this war just concluded, but sometimes we read about the spread of Socialism in The Netherlands. Pouring our treasure to suppress an insurrection abroad is not the chief reason given for supporting the Socialistic theory, but it helps to win the discontented to its side. An argument for European Socialism stands so long as government is conducted for one class and leaves the other to live from hand to mouth.

HOT AIR CATHOLICS.

The editor of the Catholic Register, published at Kansas City, Mo., was one of the delegates to the recent convention of the Catholic Total Abstinence union. Like all conventions, religious or political, this one was long on resolutions and short on consistency. For example, one resolution was adopted pledging support to the Catholic press. Apparently this had a sting to it, for another was adopted, according to the Register, "deprecating the fact that some Catholic papers publish liquor advertisements."

What the editor said on the floor of the convention while these resolutions, or resolution, was up for debate, is not given in his paper. What he wrote after he got home and tackled the proposition in his sanctum, is a "yorker" for the resolution promoter and the whereas composer. The editor knows whereof he writes, and it has been along the thorny path of newspaper experience. He said:

"We doubt if there was a stronger advocate of temperance in that convention than the editor of the Catholic Register, yet, knowing the inadequate and half-hearted support given the Catholic press by Catholic total abstainers generally, we are inclined to excuse the grasping of a few dollars from the liquor dealer by the financially embarrassed Catholic editor. We have attended hundreds of conventions of Catholic societies and listened to the meretricious resolutions, always passed unanimously, to support the Catholic press. Perhaps not one-fourth of the members present subscribe to a Catholic paper, not even the member who introduces the resolution. Year after year this farce is kept up by Catholics who could not tell the name of the Catholic paper published in their diocese.

And Catholic total abstinence societies are no better supporters of the Catholic press than are other Catholic societies. The Catholic Register, in its early career, was obliged to accept advertising condemned by the Union in order to make up for the lack of support that it should receive from temperance people. We will admit that this class of advertising was distasteful and its publication troubled our conscience. Finally, we excluded it, thus turning away a very convenient revenue. We wish we could say that our temperance friends had given us their substantial approval, but whether they do or not, the Catholic paper is no place for a liquor advertisement and the Catholic Register will be added to the long list of defunct Catholic papers before it again prints one.

If we read him aright, the editor's resolve to exclude the liquor advertisements proceeds from conscience rather than from zeal to spread the ex-

pressed displeasure of the Catholic Total Abstinence union, although on this point he is not altogether clear. However, he has the courage of his convictions, and his criticism along other lines is timely and not unjustly severe. The newspaper which places its hopes of expansion in the bosom of Catholic societies is sure to be frost-bitten. The newspaper that thrives is the one which deserves support, goes out for business and cares nothing for hot air from this or that society. A liquor advertisement does less harm than the one displaying the merits of a patent medicine—one-third drugs and two-thirds gin, and impure, cheap gin at that.

TAKING FAITH ON CREDIT.

Both sides of the controversy about Holy Hill shrine in Wisconsin are presented in the last issue of the Catholic Citizen of Milwaukee. Rev. Joseph Keenan of Fond du Lac returns to the attack, and Father Bertram, who attends Holy Hill, is out in its defense.

Father Keenan declares that he will pay no attention to tales told about miracles unless they are accompanied with proof. "Let them furnish the proof if they would be believed," he says. "We take some things on faith, but not of this kind. I have known of some wonders myself, where people have been cured in their own homes and churches, but that is another thing." The way Father Keenan scours the money changers in the temple ought to be applauded by every clergyman with a conscience opposed to the spirit of graft. That word "graft" may sound harsh; it may even be slang, but it is simply calling a spade a spade. Aneut this, Father Keenan says:

I have seen all the famous shrines in the world, and have found one had thing about most of them—the commercial element which trades on the woes of the afflicted. I was at Lourdes when there were 15,000 pilgrims there. I was trying to say mass in one of the chapels and was disturbed all the time by the sound of coins falling like rain into the various boxes placed there to receive them. It is natural for those afflicted to contribute at every turn, thinking that the show of piety will be in their favor.

In fact, I found but one locality where there was no money changing at the holy shrines. This was in Palestine, at the sepulcher of our Lord in Jerusalem, in Bethlehem, and in other places. These holy spots are under the charge of the church and the pilgrims are not asked nor permitted to make offerings. Taking away the mercantile element is certainly a valuable feature of such a place.

Father Keenan said much more along the same lines. Concluding, he said:

If this were a matter of serious importance (Holy Hill), and had the approbation of the church authorities, they would write to me and give me counsel not to say anything that might detract from the reputation of the place, but that has not been done.

Rev. J. A. Bertram of Holy Hill resents the strong language of the other in denunciation of the commercial spirit surrounding shrines, especially the one over which he exercises control as pastor. He disclaims spreading reports about miracles, yet cannot forbear mentioning two—one authenticated by a doctor, and another by an eyewitness who swore to the fact. Father Bertram was assigned to Holy Hill by Archbishop Katzer in 1894, without any salary. The strong point he urges in favor of the reputation of Holy Hill is the granting of the Portiuncula indulgence by Leo XIII two weeks before his death, without any solicitation on the part of the priest.

The granting of this indulgence, however, is not tantamount to declaring Holy Hill a shrine where miracles may be wrought. It is an indulgence generally awarded to the faithful enrolled in the Franciscan order, lay and clerical, and is obtained by the penitent after reception of Holy Communion on the 2d of August, and offering a prayer for the Supreme Pontiff. Churches other than those conducted by Franciscans have received this grant of Portiuncula indulgence, so the claims of Holy Hill are not especially strengthened by the pastor's mention.

This discussion over Holy Hill between two clergymen serves to clarify Catholic opinion, and probably it was needed. We are inclined to adopt the view which the Catholic Citizen takes regarding it. "While skepticism is the besetting evil of the day," says the Citizen, "there is also a good deal of the opposite extreme—credulity. We may believe a little more, in religion, than the church requires us to believe; but not a great deal more. There are souls who wish to take a great deal on credit; they are not exclusively Catholic souls. Spiritualists and Christian Scientists illustrate an excessive or a perverted faith. Something of those mental attitudes may be found among Catholics. Happily, the guardians of the faith know how to deal with concrete cases, if detrimental."

MARQUIS OF SALISBURY DEAD.

Another English statesman, full of years devoted to the service of his country, has yielded to the demand nature makes upon all mankind. The Marquis of Salisbury died on the evening of Saturday last.

The men who speak of Salisbury as a great political leader and a patriotic Englishman in the same breath, are men of his own party in British politics. Patriotic he could not help but be, for it is born in the Englishman to uphold his country, right or wrong. It was so even with Cardinal Vaughan during the Boer war. The leaders of opposite parties will naturally reject Salisbury's attributes of individual greatness and point out his errors of statesmanship, but none of them will echo the sneering remark made by Bismarck after the Berlin conference, that Salisbury "was a lath painted to resemble iron." This remark was just as offensive to Salisbury's opponents at home as it was to his political allies. It was an offense dealt to an Englishman from a foreigner, and this is enough to arouse British wrath in every condition of political and social life.

The younger men of this day see nothing remarkable in the long career of the old premier, unless the disaster to British prestige through the Boer war might be tallied up to Salisbury. He retired from office at the end of that war. Perhaps he was no more able to avert it, if he desired to do so, than President McKinley was to avert war with Spain. The utter defeat of the Boers has not settled matters in South Africa. There is beneath the ashes much fire, which may break out again. The verdict of Salisbury's biographer, should one appear to put in print the events of his life, will be that he would have

died a great man if he had died before the Boer war.

Gladstone is dead. Disraeli is dead. Salisbury is dead. Of the three, the least is Salisbury.

NEW FACTS ABOUT PIUS X.

Under the caption, "Pius X, the Vatican and the Quirinal," a writer in a recent number of the Independent produces some new facts which strengthen the claim that Pius X will turn out to be even more of a democratic pope than his predecessor. Regarding one incident in Cardinal Sarro's administration of the patriarchate of Venice, which, the writer avows, is a true version, some doubt has been cast on its authenticity. This is the reported disobedience of the order of the pontiff to the cardinal to absent himself from Venice at the time of King Humbert's visit. Writing of the cardinal while patriarch of Venice, the author of the sketch in the Independent says:

"He was appointed cardinal in June, 1893, and was sent, soon after, as patriarch, to Venice. It is a mistake—a mistake repeated in all the journals—to say that Cardinal Sarro was the choice of Pope Leo for the Venetian patriarchate. The candidate at first selected by the Vatican for the post was the general of one of the religious orders. As he was not an Italian, however, the Italian government declared that no exequatur should be granted to him under any condition. Another name was substituted by the Pope, but the new nominee met with no favor, either from the people or from the government. Then recourse was had to Sarro, who had given proof of great tact, polite temper and savor faire generally at Mantua, especially in his intercourse with members of the royal family, who possessed an estate close to the city. There was no opposition at the outset on the part of the government. But an important question arose as to the right of patronage. The King claimed that, as heir to the republic of Venice, he was privileged to nominate a candidate to the Holy See. The Pope insisted that this right had lapsed when Venice lost its independence. Commissions were sent to Vienna to investigate the archives, but the question was never solved. It was a pretty quarrel, although the matter had no real importance, as the royal patronage had by this time been reduced to a mere fiction over nearly all of Italy. Cardinal Sarro got his exequatur, and the storm that set the quiet waters around the Lido raging for a while is now chiefly remarkable because it brought him for the first time into prominent notice at Rome. He showed immense ability and energy in safeguarding the rights of the Holy See and repelling the assaults of the Italian ministry. He proved also that he could be as independent of the Vatican as of the Quirinal with respect to questions which had to be decided by his own conscience as the ultimate tribunal. When it was known that King Humbert was about to visit Venice, Pope Leo intimated to him forcibly that he should absent himself from his episcopal city on the occasion. The Venetian patriarch, though comprehending the delicacy of the situation, determined not to obey. He took the first opportunity to pay a formal visit to the Italian monarch, and explained his position frankly and the instructions he had received. Some portions of the dialogue between prince and prelate leaked out and were much discussed. The Vatican was discontented, and Sarro went to Rome to justify himself. His vindication of his loyalty as a churchman must have been eminently satisfactory to Leo, for it is believed that after that interview the late Pope first entertained the conviction that Cardinal Sarro would be his successor.

"The present King of Italy seems to have inherited his father's esteem and affection for the Patriarch of Venice. On his visits to the city he has issued orders that, no matter to whom he was giving audience, Cardinal Sarro should be at once ushered into his presence on his arrival. But the Cardinal, with equal good sense and good taste, has always disregarded the entreaties of the court ushers, and remained in the anteroom until the King's visitor had taken his leave; a mere affair of deportment, but perhaps supplying the key to a character whose elemental basis is simplicity and veracity. His dislike to display of every sort was exhibited immediately on his accession. He refused flatly to be carried to the Sistine chapel in the sedia gestatoria, a breach of ancient custom so portentous that to some venerable chamberlains of the Vatican it must have foreshadowed the downfall of the Papacy or the coming of the last judgment. He took his first walk in the Vatican gardens entirely alone and unattended, creating, it is reported, a feeling almost of consternation in the gardeners and workmen, accustomed to see the Pontiff accompanied by a long file of attendants, Swiss guards and Noble guards—a cortege, one must fancy, better adapted to the state than to the comfort of the central figure. Evidently a democratic Pope, not only in sentiment, but in every turn and twist of his mind, and, above all, in his habits. From some anecdotes recorded of him he would seem, like his namesake, to possess the saving grace of humor—a priceless gift to every one, but especially so to one who will of necessity have to meet a great many wearisome people.

"We have said little of his administration in Venice, but all acquainted with it appear to agree in regarding it as faultless. "He has made Venice the rose garden of the church," says one cardinal. He found the city a seething hotbed of anarchy and anti-clericalism; before his patriarchate had lasted a year the bridges and quays would be covered with cheering crowds whenever he appeared in his gondola. The liberals were as enthusiastic in his favor as the blackest of the blacks, proving perhaps that whatever irreligion there is in Italy it is but skin-deep, and due to the faults of many of the upper clergy in the past rather than to the people. It would take pages to enumerate all the changes he introduced into the organizations for the care of the poor and for the education of the people. The modern and progressive spirit he infused into the numerous institutions of his own creation was at first rather startling to the worshippers of routine; even they had in the end, however, to acknowledge its beneficial results. A more daring adventure of Cardinal Sarro was his interference with some of the pet superstitions of his people; but the destruction by his orders of several dubious relics did not shake his popularity in the least.

"With all his amenity of manner and perfect goodness of heart, it has already become evident that Pius X will be as intractable on questions

of principle as either of his two predecessors. The refusal to give the blessing *ubi et ubi* from the Loggia of Raphael, the refusal to notify the Quirinal of his accession, and the consequent refusal to take any part in celebrating the Pontifical accession, all foreshadow the attitude of the Vatican, at least for some time to come. Quirinal and Vatican will still remain antagonistic, but antagonistic all the same, they have got into an impasse from which there seems to be no issue for either. A change in the personality on the throne of Italy or on the chair of Peter may result in an armistice, a temporary accommodation, but will not produce a reconciliation. The successors of Humbert and Leo in spite of all their good will and personal affection, cannot forget the quarrels of their predecessors, nor even find the terms of a compromise acceptable to both the hostile forces. Between the church and state there would seem to be only one *modus vivendi*—respect for religious freedom on the part of the state, and a tacit acknowledgment of the which Providence, for some dark and beautiful purpose, has allowed to be accomplished on the part of the church. The pontificacy of Leo has certainly demonstrated how very easily the Vatican can accommodate itself to almost any state and derive the utmost possible advantage from them while at the same time resisting them boldly and protesting with horror at their iniquity.

Our Literary Cable

Records of the American Catholic Historical Society of Philadelphia. The number of the quarterly, dated June, is before us. The table of contents treat of two subjects particularly interesting. One is the "Letters Concerning Some Missions of the Mississippi Valley" (1818-1827). The other is entitled "By-Paths of History: The Church and Science in the Dark Ages," by James J. Walsh, Ph.D., LL.D., M.D.

The letters concerning missions in the Mississippi valley were written by Rt. Rev. Louis William Valentine Du Bourg, Sulpician, Bishop of New Orleans (from 1815 to 1829) to a friend in Europe about 1820. In these letters are gathered the experiences of missionary priests in his charge in spreading the gospel and bringing savage Indian tribes to the true faith. One in particular attracts us, after a hasty glance through the pages devoted to missions. It is an extract from a letter of Bishop Flaget, whose diocese was at Bardonia, Ky.—a spot venerable in the annals of church history of this country. He writes from Baltimore to the vicar general at Bardonia. In those days there was no traveling convenience except by stage, and the person walked who had no money.

"Make special note of the fact that for seven or eight people we have one house. I intend that Father David shall have that, as he is the poorest man. As for myself and the others, we will cheerfully go on foot if there is the least difficulty about providing other means of transport. The pilgrimage would be greatly to my taste, and I do not think that my dignity will suffer by it. I leave everything to your judgment. I would be very happy if I had enough money to join you in Louisville. The rest of the journey will be at your expense. May God's will be done. I would a thousand times rather walk than give rise to the least murmur, and you did quite right to stop the subscription which had been started for me, since it would only have had the effect of alienating people from me. At the same time it is but just and reasonable to expect that the people who are anxious to have a bishop should furnish him with the means of reaching them. I would shrink from nothing to attain the sanctification of my flock. My time, my strength, my life are consecrated to them, and even then I can only say, I am but a poor servant, having done only that which I was obliged to do."

Reading the above, one is reminded of the journey's horseback made by Bishop Scanlan over this diocese, the largest in area of this country.

Before us is a scathing arraignment of a book recently issued by the Appleton company, entitled "Sins of a Saint." The author is J. R. Aiken. At the request of the International Truth society, the book was carefully examined by Mr. Lucian Johnson of Baltimore, and he submitted the result to the society. It consumes much necessary space in detail, and can be summarized here only in the introduction offered by Mr. Johnson:

"The book deals with the character of St. Dunstan, Archbishop of Canterbury. According to our author he is worse than a criminal. He is a liar, a sly diplomat who would not scruple to employ any means, however base, which would further his ends; a trait when in power; revengeful, 'saturnine,' domineering disposition; capable even of counseling a young man to break his vow of chastity in order to further his own political purposes; a disturber of the realm; treacherous to his king; prosecutor and murderer of an innocent maiden—in a word, an incarnation of political ambition unchecked by any consideration of honor, virtue, or even humanity. So much for Dunstan.

"The Papacy is also the target for the most savage abuse, of the tone to which we are accustomed in the reading of such books as the alleged 'Confessions of Maria Monk' et al. The monks are painted in colors which would make even Friar Tuck ashamed. They are drunken, revengeful, craft, murderous etc., and so on. Every person and every thing due to Catholic memory is held up to scorn and abuse in language which at times is so foul, so intemperate, as to excite our pity for the writer.

"Now what justification in history is there for such awful charges against English Catholicism in the tenth century? None.

"Before the time of Lingard, Dunstan's character had, it is true, been a favorite theme for the attacks of anti-Catholic writers like Hallam, Hunt, Turner, Southey, Henry, Rapin and Carte. The charges of these men were fearlessly and successfully met by Lingard, chiefly in chapter xiii of his 'History and Antiquities of the Anglo-Saxon Church.' Since that time the tide has almost completely turned in favor of Dunstan. Anyhow, the old virulence of style has entirely given place to moderate criticism, even in quarters most anti-Catholic."

Over a year ago the Appletons published an encyclopedia so offensive to Catholics in the treatment of Catholic subjects that a demand was made for correction and revision. The publishers apologized and complied with this appeal in order to placate Catholic sentiment and patronage. Strange that so soon they should forget the encyclopedia blunder and the indignation it aroused.

"The Sheriff of the Beech Fork," a story of Kentucky. In it the author, Henry S. Spalding, S. J., describes life in the Blue Grass state in a manner of interest youth, boys especially. To a certain extent the Kentucky dialect is preserved in dialogue and the narrative is devoid of sensation. One closes the book with the refreshing thought that Catholic authors of fiction are awake to the need of presenting something moral to youthful readers, at the same time winning their interest through fascinating description. The book is from the press of Bennett Bros., New York, Cincinnati and Chicago. Price, 10 cents.

Do not think, because your neighbor is being criticized, you have no faults.